

"CHIEFTAIN" BOYCOTTED.

The First National Bank Takes Up the Fight on "The Indian Chieftain."

PLENTY OF SORE SHINS EXPOSED.

A Bank Meeting Without a Parallel—Cattlemen's Self Interest and Son-in-Law the Apparent Cause of the Much Threatened "Boycott."

Well, the threatened boycott is on. It was launched "proper" Friday afternoon, at the meeting of the directors of the First National Bank of Vinita. Several members tried to dodge, but "was no use; excuse were not accepted. The president called the meeting to order and presented a brief statement of earnings, etc., and an examination of "the paper" (notes) was proposed. It's a fortunate thing for the delinquent debtors that a break occurred just here, for collection of every one would have been insisted upon.

The man with the loquacious son-in-law, which had brought on all the present woes of the father-in-law, could sit still no longer and moved that all printing and advertising be taken from The Indian Chieftain. Of course he got a second to this motion. When some reason was asked for such momentous(?) action by the august body, trouble set in. More corns and skinned places and sore shins were exposed than would start a hospital. Mr. Hall turned ashen and spotted and pulling out a couple of copies of The Chieftain presented them as "reason enough," declaring that 80 per cent of the stock of the bank was owned by cowmen. He said a whole lot of things. Among others, in effect, that because the paper had trimmed up the cowmen, insisting that they observe the laws as well as the haymen and others, its publisher was disqualified as a director and he (Hall) would no longer serve with him on the board. He was informed that he would find all sorts of trouble getting rid of The Chieftain man until the first or second Tuesday in next January, and Mr. Hall gave up his bluff.

Next the reading of the papers was called for, and Mr. Kornegay edited the assemblage with three or four columns of mighty "hot" matter, which chiefly advanced the proposition that all should obey the law; that the cattlemen were entitled to no extra consideration. The logic of some of the propositions the reader admitted, though objecting to the application.

When the article was read which said the "reservators," having once had a divide of the estate were not in equity entitled to another, Mr. Hall turned ashen again. Several others grinned. Kornegay was tickled when he read how an attempt to thwart the constituted authorities would bring lawyer's fees. Naturally, there was no socialism, no unkind allusion to the First National Bank of Vinita, no anarchy—every utterance was for the right and for the observance of the law and the recognition of the rights of others, and not a syllable to the contrary. Then the meeting took on all shades of red. The comptroller of the currency missed a great thing by not being present and will have to be content with reading of it. In the "mix-up" Mr. Halseell got mad for a moment and gave the true reason for forcing the bank to "jump" on The Chieftain. He said: "—because the paper is against my interests."

Having forced this admission, the man who first called for a "reason" expressed satisfaction and gratification. But there were reasons to spare. Lawyer Kornegay repeated his court room plea of last week for his client, poor Smith, and then produced what may be termed the "official" reason:

Whereas, it has come to the knowledge of the directors of the First National Bank that certain articles have recently appeared in a newspaper known as The Indian Chieftain reflecting upon the honor and integrity of a large part of the stockholders of this bank and also urging the officers of the United States to enter upon a course of unjustified hostility towards a large part of the stockholders of this bank, and it appears that the

attacks and insinuations made therein are uncalled for and unwarranted and made out of a spirit of malice, Therefore, be it resolved, by the directors of this bank, that this bank do not further patronize said paper and that the executive officers of this bank be instructed to withdraw all advertisements and that hereafter to have all printing necessary for the bank done by persons other than those interested in or connected with said Indian Chieftain.

The man who had first asked for a reason then stated that from his standpoint and representing the remaining 20 per cent of the stockholders as well as the 80 per cent, the questions were:

Has The Indian Chieftain been loyal to the First National Bank of Vinita?

Has it done what it could, reasonably, to advance the bank's interests?

Has the bank got 100 cents worth of benefit for every dollar it has paid The Chieftain? Beyond this he held the bank had no reasonable interest in the controversy—in the grievances of two or three of its stockholders who happen to be directors. If the bank was not getting value received, duty to the stockholders demanded a discontinuance of the outlay. All agreed and nearly all stated that the paper had left nothing to be desired. Mr. Halseell, who with Mr. Hall rigged up the "boycott," said the paper had been loyal throughout; "I'll say that much for it."

By that statement he showed he had no interest to be a director, because when the paper advocated obedience to the law, and he and son Ewing were threatened with having to pay 50 cents a head on all the cattle bought in Texas last spring, the matter took on a different aspect. "It's against my interests." The stockholders' interests were secondary.

The resolution passed, 8 to 1. Those voting for it were: J. O. Hall, W. E. Halseell, Geo. W. Clark, E. B. Frayser, W. A. Graham, Dr. B. F. Fortner, W. H. Kornegay, E. N. Ratcliff. Against: M. E. Milford. Well, The Chieftain did not seek this controversy with the cowmen, which was taken up by the bank; it was not the aggressor. However, after the fight showed unmistakable signs of being on, the paper had one of two things to do: Surrender to wrong, or defend itself. It chose the latter. If these cowmen think that the taking away from The Chieftain of the munificent(?) sum of from \$5 to \$15 a month will serve to lessen their troubles they are grievously mistaken. They organized a raid on the paper eight years ago and the office never made more money than it did that year. The same thing promises to happen again. This result it will have: These men will find they have put themselves in a very unenviable attitude before the public, and before the officials of the territory in particular. They will feel their importance(?) when they go into other banks and mingle with men of affairs, eh? This action is on a par with Mr. Hall's wishes a couple of months ago, when the famous Tulsa game of ball was played. He was determined the cashier of his bank at that place should be "fired" because as umpire he leaned too much to the home team. Think of it!

The "Reason Enough" Articles. Vinita owes little to the men who are now fighting the government and refusing to comply with the laws of their country. Our schools, churches and general advancement, as well as the absence of saloons and houses of prostitution, are in spite of them rather than through their influence. It is good to live in a christian community. Life is safer, property is more secure and intelligence is of a higher order. We have all these rather over the protest of the

drinking, gambling, Sabbath desecrating men who fear neither God nor man, and who have always led in the open and notorious violation of the nation's laws. The Cherokee nation has groaned for a generation under the dominating sway of the men who are now organizing to fight the interior department rather than pay their taxes, and who are openly boasting that they have money enough to defeat it.

When a few of the biggest cattle men undertook to line up the craft against The Chieftain they left reason behind. It has now developed that only a few cowmen are with them, the majority being sore at having their credit discounted and broken down in Texas by the big ones. The business is down so fine that only a limited number can purchase cattle from the big Texas dealers. A map of the Cherokee range country is carried down to Texas showing metes and bounds of the ranges of the big cowmen, and no one can buy cattle to graze in these limits, as they are recognized to be owned individually. Therefore the stockman who has his credit dishonored by the magnate don't feel like dancing to their music. The present is the boldest and most unreasonable break these cattle kings have ever made since one of their number threatened to pass a free cow law over Chief Joel B. Mayes' head some years ago.

There is something in the human make-up that revolts at the idea of serfdom. A living demonstration of this fact may be found in the attempt of two or three men in Vinita this week to turn the tide of popular favor against The Daily Chieftain. These fellows have met deserved rebuke on every hand and the result is we have subscribers we never had before. Men of all classes, the rich and the poor, the man with a good salary, and the man who works by the day to support his family, want it distinctly understood that they know their own business and will have no interference. It requires a good deal of downright effrontery to go out and ask a free man to stop taking a newspaper, and the man that attempts it deserves nothing but the severest rebuke.

From the days when the "strip" used to be leased to the cattle companies the Cherokee nation has had to defend itself against the cattlemen. Every Cherokee boy and girl ought to be taught just as early as they are able to comprehend that the arch-enemy of their sacred rights has been the man who has overrun their country with Texas cattle and monopolized their grass and land without remuneration. The chief reason the United States government has given for the destruction of Cherokee nationality has been that the country was dominated and monopolized by the big cattle owners. This has been the argument that no Indian delegation has ever been able to answer, and has been deemed a sufficient reason why congress should act in a very radical manner with the five tribes.

Some of our friends who have not observed the trend of affairs, and who have not tried to keep up with the developments of the last few days want to know what sort of fight it is that some of the stockmen of the Cherokee nation are making upon The Daily Chieftain. We are ready to explain that the unpardonable offense the paper seems to have committed was in favoring the efforts of the interior department to collect the revenues due the Cherokees according to law. We were threatened first with a loss of their patronage if we did not desist. Yesterday they went on the streets and openly asked men to stop their papers. This in many cases was resented, as the average man don't feel that he needs to have his neighbors tell him what papers he shall read and what he shall leave alone.

The Sabbath desecrators, the advocates of saloons for Vinita, and those who refuse to pay their Indian taxes, are all in the same group. One of the prime movers in the present "boycott" tried to make trouble for the paper some years ago because it insisted on the Sabbath laws being observed. The son of this very man was driven out of Vinita charged with seduction and now don't dare show his head in town. This is a singular coincidence and goes to show the moral turpitude of the people who are making war on The Chieftain.

ITS NEW ERA IN SCHOOLS.

Abuses to be Removed by Government Control.

Equal in importance to the allotment of lands and the incorporation of cities in Indian Territory, is the supervision and control of all Indian schools by the federal government. This is a part of the system of regeneration and salvation of the five civilized tribes contemplated in the Curtis bill. This year the tribal governments were confronted for the first time with the demand that they relinquish all control and management of their common schools and higher institutions of learning. The tribal national boards of education are to be abolished, and with them the vicious abuses of power, and corruption and ignorance of persons with a political "pull," who were employed as teachers and superintendents. The tribal governments will provide the funds, but the federal government will expend them and control the machinery of education. Children of impoverished parents, living in squalor, superstition and ignorance among the hills of Indian Territory, are now to have the same privileges and advantages that heretofore have been provided for the exclusive benefit of Indian children whose parents belonged to the "push." Each Indian child, whether it be poor or rich, has an equal pro rata share in the tribal school funds. The practice has been, however, to expend this money for the benefit of the favored few. In some of the academies, for instance, some families have had four and five children educated and maintained at the expense of the tribal school fund, while other families, with eight and nine children, have been unable to get a single one of their children admitted.

In addition to "neighborhood" or common schools, there is a system of higher education, composed of academies and seminaries. In all the schools, books and tuition are free, and some of the tribes provide free board and lodging at the academies and seminaries. The neighborhood schools teach only the elementary branches. The academies and seminaries affect Latin, Greek, mental philosophy, higher mathematics, etc., but the results have been ridiculous. The system is top-heavy, and students were seen floundering in the mazes of mental and moral philosophy before they knew fractions. A young man who was graduated from a four year's course in one of the academies applied to Superintendent Benedict for a position as teacher. During his examination he was asked what per cent twenty-five was of fifty. He was utterly unable to answer. In another school the teacher said with apparent pride, that his class had just completed Ray's higher arithmetic. He was anxious that Superintendent Benedict should hear the class recite. The teacher asked stereotyped questions, which were all answered in the precise language of the book. Superintendent Benedict took charge of the class and asked how much money would be required to pay off a note for \$250 at 7 per cent next Christmas. The entire class was floored. Not one of them knew how to work the problem, notwithstanding the fact that they had "gone through" Ray's higher arithmetic. This gives an idea of what the Indian system of Indian education has been. There is no uniformity of text books. Opportunities for jobbery have been many and the book companies have not overlooked them.

No intelligent Cherokee citizen can afford to stand against his people and his country in the matter of the collection of the royalties due under the law. And no respectable citizen of the United States can afford to be found with those who advise a disregard of the laws. It is the natural inclination of the boomer, and the discontented and transitory element to be against the government—especially against the Indian. The man of shaky and uncertain citizenship and the fellow who wants something for nothing can be depended on to always favor anything that looks like anarchy.

This proposition can be relied on: The man who differs with The Chieftain on the question of enforcement of law is pretty certain to have to take the against side.

"DUTCH BILL."

Reminiscences of Wm. Chouteau, of This City.

William Greifenstein, founder of Wichita, whose death was announced a few days since, in the Chickasaw nation, had probably as wide an acquaintance as any frontiersman in the west. Among those who knew him for a great many years was William Chouteau, of this city. Among the Indians he was known as "Dutch Bill," though it is more than likely this sobriquet was first bestowed by a white man. Mr. Chouteau first knew Greifenstein at Westport, where he had a store. Afterwards he ran across his trading outfit on the plains, for he moved as the Indians moved, exchanging the various articles they needed for buffalo hides, which in those days was the principal commodity of barter. The last time our townsman ever saw Greifenstein was at his trading post at the mouth of the Little Arkansas, the site of the present city of Wichita, where there was a large Wichita and Caddo Indian encampment with a few Comanches, who could always be found anywhere they could go horseback. There are a good many stories about Greifenstein's wives—who they were, etc. It is just possible in those free and easy days the old man was somewhat like Jim Bledsoe, the engineer of the Prairie Bell, who had a wife at either end of his run. In a column or two of reminiscences in a Wichita paper it is said his first wife was a Cheyenne—"Cheyenne Jennie"—and his second a Pottawatomie. Mr. Chouteau says that at Wichita he had two women. The youngest and apparently the favorite, was probably "Cheyenne Jennie," from the description of her costume, which was gaudy in the extreme and was set off by a pair of pistols and a belt of cartridges. It is related that she ruled the tribe and was a woman of superior ability, being a born commander and gifted with diplomatic skill. She was tall and slight of stature, with long black hair and even features. Once when her tribe was angered with her husband and was on the point of having him banished from the tribe, she said it was not to be. She, with rare skill, adjusted the difficulty and gave the Indians a severe lecture.

At that time Mr. Chouteau in company with Graham Rogers, Jonathan Blackfeather, Joe White, Amos Dick's father and others were out in search of a home for the Shawnees. The government officials told them to make selection on any Indian lands and they would endeavor to bring about an arrangement for their purchase. The party stayed for several days at Wichita and being unable to find the Arkansas, Mr. Rogers hired a flat boat which Greifenstein used to ferry his freight wagons over, to take them across.

It was drifting some distance away from the Greifenstein story, and was perhaps another one properly, but Mr. Chouteau went on to tell of their further experience at land hunting. They went to Deep Fork where at that time part of the Absentee Shawnees were living, and then turned east into the Creek country. The Creek chief sent for them and tried to get them to locate and buy a home there. Mr. Rogers asked Mr. Chouteau if he thought they could make a living there and he replied, "Of course we can—these folks are doing so." In the course of his story Mr. Chouteau said he wished they had bought in there, for the reason they had always had endless trouble here recurring their rights. But Graham Rogers had been down the military road on the way to Ft. Smith, 1866, where the treaties were made, and his eyes were set. He had camped one night at a spring on what we now know as the Cornatzer place, "and that d—d spring," said the narrator, "was responsible for our coming here." The place was owned by a Cherokee woman and on his first visit Mr. Rogers asked her if she would sell it to him if the Shawnees came to the Cherokee nation, and she said she would. As is well known, Mr. Rogers carried his point and when the removal occurred he bought the place. Much to Mr. Chouteau's satisfaction the spring went dry in a year or two, and we believe it is still dry.

The branding iron is losing its potency in this country, for subduing both man and beast.

MAY GET CONFERENCE.

Smallpox Interferes With Methodist's Program.

The Indian Mission conference of the Methodist church was arranged to be held at South McAlester, the date being Nov. 1. It is not definitely settled that the place will be changed, but the existence of smallpox is causing the matter to be considered by Bishop Key, who is to hold the conference. Rev. Butler thought it possible Vinita might be selected instead and suggested that if the date was deferred two weeks ample preparations could be made. So far as entertaining the preachers is concerned, an hour's time is all that is needed, but Mr. Butler says there are other good reasons for putting it off if we are to have it.

Cherokee Gravel Beds. Last Tuesday morning bright and early, saw the superintendent's car sidetracked near the depot, with No. Pacific Railroad Co. officials looking around here. They examined the situation along Grand river below the railroad bridge, at the head of the big island, where there is an immense sandbar and gravel bed, and seemed well pleased with the situation. They spent some time looking along the river after which they returned to the vicinity of the depot, and looked around there.

It is understood that a side track will be built to the large gravel bed just below the railroad bridge, and a large force of men put to work getting out the gravel. An additional side track will be constructed on the long level in front of the business portion of the town, to accommodate the gravel cars. A special engine will be kept here to haul out the gravel cars from the river. Gravel trains will be put on this road between Ft. Smith and Coffeyville, to supply all intermediate points. The business will be a large one, employing a good many men. It will be a good thing for Fort Gibson.—Post.

There promises to be some difficulty in the way of getting gravel from Grand river. The Missouri Pacific was given permission by the secretary of the interior to get all the gravel the company wanted at 2 cents per yard. It appears, however, that the Cherokee nation has been leasing these gravel beds and sand bars to other people, and that they are making a vigorous kick against the railway company gobbling up the gravel. The outcome may be a restraining order from the U. S. court. Times.

Judge Springer remarked Thursday as he pronounced sentence upon the two Indian boys charged with larceny and who were both orphans, that it was a serious matter to deprive children of an education. This thought does not seem to have impressed itself upon the city school board of Vinita, whose first act was to deprive Cherokee children entitled to share in the funds they are using, of the privileges of the Vinita schools.

The records at Tahlequah will show that a certain white adopted citizen, a large cattle owner in this city, managed to get his name on the pay roll at the "strip" payment and drew \$205 of Cherokee money as unblushingly as he ever branded a maverick or castrated a farmer's male. If some little "sick-shinned" Indian had been guilty of such an act no denunciation would have been too severe.

The physicians in the Northern district are getting ready to comply with the tribal laws regulating the practice of medicine in any of its branches. If this law is to be enforced then why not the cow law? If the doctors don't mind they will incur the ill will of the cattle bosses by not refusing to obey the edicts of the interior department.

There is a certain census roll filed away among the archives of the executive office at Tahlequah which contains the names of all the Cherokees who obtained their pro rata share of the Cherokee lands in the old nation. This roll will settle all disputes as to who the reserves are.

Great country this: One man gets mad, stops his paper and induces three of his friends to do so—total 4. Another man hears of it, comes in next day and pays for himself and three others—total 4. Names on request.

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